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EXTENSIVE MISSIONARY FIELD.

A brief view of some of the most important openings for the extension of the Redeemer's kingdom.

No. III.

THIRDLY. The Burman empire, and the other neighbouring countries on the eastern peninsula, and the great and populous islands in the Indian ocean, presents another extensive field for the propagation of christianity, and demand very earnest attention. There is but one missionary on the whole of the eastern peninsula,* and but a small number in all the Indian islands. Burmah seems to be in a more promising state than it was several years ago.

Whether the internal disorders of the country which have long prevailed there and had arisen to a great height a few years ago, have yet subsided, we have not yet been able to learn. Mr. Judson however seems to be undisturbed in his work at Rangoon. He speaks of the climate as delightful, and of the government as very indulgent to all foreigners.

Mr. Felix Carey, who was sent from Serampore to Rangoon as a missionary, but has relinquished the mission, is in future to reside at Ava, and to be employed in the service of the emperor. This arrangement may be the means of greatly promoting the spread of the gospel in that country, by affording greater security to missionaries than they could otherwise have expected. This is an ample field, and calls for a large supply of labourers; especially when we view it in connexion with the adjacent countries of Siam, Malacca,† Cambodia, Cochin, China and Tonquin, to which no protestant missionary has ever been sent.

The great islands of Sumatra and Borneo are also without a single missionary, wholly destitute of christian instruction. In Java and the Moluccas, where the Dutch formerly had settlements, there are many nominal christians of the protestant persuasion. The Malay language is almost universally spoken among these

* Since this was written, Mr. Hough has joined Mr. Judson at Rangoon; and Messrs. Wheelock and Coleman are now on their way to the same station.

† At Malacca the chief town of the peninsula of the same name, the London Missionary Society have now an establishment, at which the Rev. Messrs. W. Milne, W. H. Medhurst, C. H. Thomsen, and J. Slater are employed.

islanders, and the Malay scripture, many years ago translated by the Dutch, are now reprinting at Serampore, both under the direction of the Calcutta Auxiliary Bible Society. Java and the Moluccas are now restored to the Dutch, and will probably be open to missionaries. The Americans carry on a considerable trade with Java, and on this account we might conveniently send out a number of missionaries to that island. A mission established there might branch out into the neighbouring islands as Providence should open the door. It is said there are a hundred thousand Chinese in Java. Might it not be well to send a special mission to them with a view to raise up among them preachers to be sent back to China?

The three great fields above mentioned, viz. the western and central parts of Asia, the eastern shores of Africa, and the countries lying on the eastern peninsula of India, have peculiar claims on the christian world; because while they are among the most populous regions of the globe, possess the fairest climates, and afford (at least some of them) the greatest facilities for the propagation of the gospel, they have, notwithstanding, been hitherto almost entirely neglected. We do not mean to diminish the importance of other fields, which have long been cultivated by the different societies in Europe; nor would we wish to divert the attention and exertions into a new channel to the injury of those missions which are already established. Let the great and important fields already occupied, be cultivated with increased ardour; let more, *many* more labourers be sent into them; but let not the others lie neglected. These things which we are now doing ought we to do, and to do to better purpose; but not to leave the others undone. Our wish is to see *all* nations supplied with christian teachers.

India has been the seat of a christian and protestant mission for more than a hundred years, and within twenty years past the number of missionaries and missionary establishments has been considerably increased;—but yet there is room! There is not even a missionary to a million of souls. The call for missionaries is as great and will be as great for years to come, as it ever has been. It is a circumstance, which calls for gratitude and praise, that in the new charter granted to the East India Company, the British government has made provision for the regular introduction of missionaries into their territories. But independent of this provision, there are many openings for the introduction of the gospel into those extensive and populous countries comprised under the general appellation of India. All the countries which lie on the Indus, Cashmir, Cabul, the Punjab or the country of the Sheiks and Scind, are beyond the limits of the company's dominions. These are very important places, and have never yet been visited by any protestant missionary. Again in the south, Ceylon is a king's province, not under the company's government, and is perfectly open to missionary exertions.

Ceylon is in itself an extensive missionary field, where a hundred missionaries may find enough to do; especially since the in-

terior of the island has been laid open by the subjection of the kingdom of Candi to the British government. The island is small but very populous. One language prevails over nearly the whole island. When a missionary has learnt the Cingalese language he may preach the gospel to two or three millions of people within the compass of a few hundred miles!

This island, though it lies so near the equator, has a most delightful and healthy climate. Being constantly fanned by the sea breezes, and cooled and fertilized by showers, it exhibits the appearance of perpetual spring. It is the most healthy and most delightful spot in India.

In the province of Jaffna in the north of the island the Tamul language prevails. This language forms an important connexion between the island and the neighbouring continent, which are separated only by a narrow channel. The intercourse is easy, and the habits and language of the people, on both side of the water, are the same. Hence a mission in the province of Jaffna is a mission for the south of India. The province contains probably a hundred and fifty thousand souls.*

Besides Ceylon, there are several other doors to the heathens in the south of India, viz. the French and Danish settlements at Pondicherry and Tranquebar on the Coromandel coast, and Mahe on the Malabar coast.

Tranquebar has long been the seat of the venerable Danish mission. The place has lately been restored to the Danes. More missionaries are wanted to strengthen this declining establishment, and we may confidently say that the Danish government (for it has ever shown itself friendly to the spread of the gospel) will receive and protect missionaries in her settlements.

Perhaps it will be said that the gospel has already been preached in Ceylon, and numerous converts have been made to the christian faith;—that it has also been preached during the last hundred years by the Danish missionaries on the Coromandel coast, and that it has existed from time immemorial on the opposite coast among the Syrian christians. These very facts, instead of being a reason for neglecting the places above mentioned, do really present a powerful argument for sending missionaries into these countries.—Christianity indeed has been introduced into Ceylon and the south of India, and numerous converts have there been made to its doctrines. Their number, however, bears no proportion to that of the heathens among whom they dwell, not even the proportion of half a million to fifteen or twenty millions. And as in all countries where the gospel is preached, great numbers of unconverted persons enrol themselves among the followers of Christ, so it is here. The hon. and Rev. Mr. Twisleton, senior chaplain at Columbo, describes the Cingalese christians as in general, christians only by baptism. They hardly know why they are called christians.

* It is in this province that the American board of commissioners for foreign missions, have four, probably now, five missionaries.

They are willing to be instructed in the doctrines of the gospel, but for the want of instruction and care they are daily falling away into idolatry. In the Syrian church, though apostacy is unknown, yet there seems to be but little appearance of real religion. How can there be much religion in a church where the ministers are deplorably ignorant, and seldom or never preach, and where the people are destitute of the Bible?

The protestant christians on the Coromandel coast are perhaps somewhat more enlightened, and a greater proportion of them may be truly pious; but at best they cannot be in a better state than the bulk of the people in christian countries.

The fact then with respect to Ceylon and the south of India, is this;—christianity has been preached in these regions many years;—the Bible or parts of it have been translated into the three principal languages that prevail here, viz. the Cingalese, Tamul, and Malayalim; and there are now not far from a half a million that bear the christian name, in the midst of a population of fifteen or twenty millions of heathens; but the majority of those who bear the christian name in this, as in all other countries, are not supposed, by persons best qualified to judge, to be real christians.—It is presumed that the bare statement of these facts will be sufficient to shew the expediency and duty of sending a large supply of christian teachers to these countries. Now the work is begun and a breach made in the strong hold of Satan in this quarter, the business may be prosecuted to the greater advantage; but if the work should now stop or be negligently conducted, all that has been won from Satan's empire, by the toil of a hundred years, by much treasure and many valuable lives, will be nearly lost, and the work must at some future period be taken up anew, and all the difficulties that have once been overcome must be encountered again.

Such are the opening in the east for the extension of the Redeemer's kingdom. We have only glanced at the principal fields.

Though the eastern continent contains eleven twelfths of the unevangelized population of the globe, yet we have much left us to do in this western world. The whole of South America needs the gospel; and as soon and as fast as its civil commotions subside, and its spiritual thralldom is relaxed, in such a degree as to admit the heralds of the Prince of peace, it will become a very interesting portion of the great missionary field.

The vast wildernesses of North America are peopled with human beings in the most deplorable state of ignorance and wretchedness. Even within the United States and their territories there are not less than about a quarter of a million of these poor pagans, divided and subdivided into many different tribes and clans, and dispersed over widely extended regions: yet not beyond the reach of heavenly mercy, nor in any respect so circumstanced, as to exempt their christian neighbours, who now dwell and plant where their fathers once roved and hunted, from the duty of making the most earnest and persevering exertions to bring them within the pale of civilized society, and into the fold of Christ. They have claims indeed upon

the American churches which should go home to every bosom; and had but a small portion of the spirit of Elliot, of the Mayhews and of Brainerd dwelt in the American christians generally, those claims would not have been until now so slightly regarded. At length indeed they begin, it would seem, to be pretty extensively and deeply felt. The work of civilizing and christianizing the American aborigines appears to have commenced in good earnest, and with most encouraging auspices. It is devoutly to be hoped that the time is not far distant when there will be in the different tribes many such establishments as that in the Cherokee nation; and when the wilderness and the solitary place shall be glad for them, and the deserts shall rejoice and blossom as the rose.

FROM THE RELIGIOUS INTELLIGENCER.

CIRCULAR ADDRESS TO FEMALES.

From the Female society of Boston and its vicinity, auxiliary to the American Education Society.

At a period like the present, when the christian world has aroused from the slumber of ages, and from almost every portion of Christendom the simultaneous cry is heard, "Lord what wilt thou have us to do?" it becomes the imperative duty of all the friends of the Redeemer, with their *utmost energy*, and with *unshaken perseverance*, to promote the advancement of his cause throughout the earth.

We believe in the ultimate fulfilment of the prophecies, and we pray thy kingdom come, but in what manner shall this kingdom come, and how are we to expect the fulfilment of events so certainly predicted? The age of miracles is past. Surely then it can only be through the instrumentality of man.

Christians are, at length, beginning not merely to *acknowledge* but to *feel* the truth of this, and to prove they do so by their *correspondent actions*. Success has filled their hearts with courage, and nerved their arm with vigour; so that what would once have been considered as a gigantick effort, is now regarded only as the imbecile exertions of an infant. But a far greater accumulation of strength, and mightier exertions than any which have hitherto been made are required to produce effects so stupendous as those which prophecy authorizes us to expect. The followers of Jesus are called upon to come forward, and to seek, with concentrated energy, the renovation of a world. The season when inaction was considered merely as a venial fault has passed away, and all, without distinction of rank, or sex, or age, are required to consecrate, to this great object, their time, their wealth, their influence, and their talents of every kind.

But it has been said that the co-operation of *females* is not demanded here; for *them* is marked out a *more retired path*; they are to exercise the *gentler, unobtrusive* virtues; to shine as *mothers, sisters, wives*, and by their *milder* radiance, illumine the more con-

tracted sphere in which Providence has placed them. If by co-operation is intended any share of the superintendence and management of the great designs which mark the present day, the assertion is undoubtedly correct; but are there no other ways in which we may be useful? No co-operation but that which involves a departure from the path marked out by Heaven? Must the milder lustre of the female character be lost in our endeavours to diffuse, extensively, the *benign* and *gentle* spirit of the gospel? Ah, no, exertions such as these promote the growth of those very virtues which are considered as our brightest ornaments. Who shall debar us from assisting in our *humble measure* to bless a world? May we not cast into the sacred treasure a portion of that wealth with which our God has favoured us? Does he not indeed require it? And are not even the widow's mite and a portion of the hard earnings of pious industry acceptable? We are equally partakers of the blessings of salvation, equally great, therefore, are our obligations to the Saviour. That Saviour, too, when upon earth, received the kind offices of women with affectionate condescension; and although he is now so infinitely exalted, yet, we are persuaded, he will still regard, with complacency, our sincere attempts to serve him. Why then should a fastidious delicacy deter us from exertion? Why are we so influenced by the opinions of a world, the majority of which is hostile to the cause of the Redeemer? Let us manifest a decision of character worthy of that cause, and unmoved by censure, or by ridicule, endeavour, in every possible way, not really repugnant to female decorum, to communicate to our fellow creatures the blessings of religion. Among the many benevolent institutions by which the present day is signalized, those most confessedly hold an exalted rank which enable young men of piety and talents to prepare for the gospel ministry. Next to the diffusion of the sacred scriptures, no object can be so important as the preaching of the gospel. But we regret to say that there are some who do not feel its value; some who even assert that it is possible to be sufficiently happy, and sufficiently virtuous too, without it. We would direct the attention of such persons to those places where first the primitive disciples laboured, and where christian churches once were gathered, but where the light of Revelation has, for many ages been extinguished. How gloomy is the prospect! How dark the moral wilderness! And we would point them to those wider regions where idolatry has reigned without control. How long and black the catalogue of crimes! But we need not look so far abroad to demonstrate the falsity of such assertions. If we only regard some portions of our own favoured country, where the inhabitants are deprived of gospel privileges, we shall behold enough to grieve and to alarm us. But we will dwell no longer upon a subject which has often been discussed with so much eloquence by men of christian and of philanthropick feelings. Should any, whom we now address, still question the importance of a preached gospel we would refer them to the pages of such men as these for further information. In an age enlightened as the present, and in a coun-

try, too, whose inhabitants are generally taught to prize the advantages of education, we are unwilling, even for a moment, to admit the supposition that you are not aware of the vast importance of a well educated ministry. To endeavour to prove what must be so apparent to every reflecting mind, would be a useless redundancy of words, a waste of time, an insult to your understandings. We fear however, that you may not be sufficiently acquainted with our alarming deficiencies in this respect. We fear, also, that possibly you may not have formed a correct estimate of the situation of the heathen world, and lest this should be the case, we request your attention to the following statements.

*The whole population of the world is estimated at about 800,000,000. Of this great multitude, but 200,000,000 are considered, even nominally, christians; 100,000,000 are Catholics, 40,000,000 are of the Greek church, and the remaining 60,000,000 are Protestants. The Catholick religion is to be abolished; therefore, its adherents may be reckoned among the unconverted nations; and a large portion of the Greek church is at present in a state nearly as deplorable as that of the heathen. The remaining 600,000,000 are Jews, Mahometans and Pagans and for the conversion of these, according to the latest accounts, only 350 missionaries are labouring; that is, but one to one million seven hundred thousand.

That it is the duty of christians, generally, to diffuse the religion of the gospel wherever it is not, is now acknowledged by all who rightly understand the scriptures. This duty is not limited to any particular nation, or people, but is binding upon all who bear the name of christians. That other countries are doing much, is surely a most unsatisfactory reason for our continuing inactive, (as some would have us do.) No christian country can be found whose exertions are, in any degree, commensurate with their obligations. All need excitement, and all must labour with greater intenseness of energy than has ever yet been witnessed, ere we behold the full splendours of the millennial glory. If these remarks be true, we are, of course, obligated to contribute our full part towards the evangelization of the heathen world, and according to a fair division, not far from 100,000,000 fall to the share of this country, and for these 20,000 missionaries are immediately required. The United States contain 9,000,000 of inhabitants, and allowing one minister to every 1,000, there should be 9,000 clergymen; but from calculations recently made, it has been ascertained that, in reality, there are but 2,500 competent religious teachers of all denominations, leaving a deficiency of 6,500. *The states of Indiana, Mississippi, and Louisiana, with the territories of Alabama, Illinois, Michigan, and Missouri contain a population of about 350,000, and nearly the same number of square miles as the whole of Europe, with the

* These statements are designed for the information of those who have not had access to the recent publications in which many of these particulars are contained.

exception of the Russian empire. Yet in this vast region, which is becoming populous and wealthy with unexampled rapidity, we cannot ascertain after much inquiry, that there are more than seventeen competent and stated preachers of the gospel: that is one to twenty thousand souls;" and other parts of our country have been found whose situation is nearly as lamentable. When we further consider over how vast a territory we are scattered, and that in many parts of it (some portions of Kentucky for instance) one thousand inhabitants occupy a space of a hundred miles, we must be convinced that the ratio of one thousand souls to one minister is much too large. At least a third part of our population will require for many generations one minister to five hundred, in which case our deficiency at present, instead of six thousand five hundred must be estimated at eight thousand six hundred and sixty six. But there is yet a darker side to this melancholy picture. The number of educated clergymen, when compared with the inhabitants at large, has been regularly and rapidly decreasing for a long series of years; so that while the population of our country, for the last seventy years, has increased more than *eightfold*, the number of ministers has doubled only *once*. If, during the ensuing seventy years, there should be a proportionable diminution of supply, and a proportionable increase of population, at the end of that period, there will be seventy-two millions of inhabitants, and but three thousand educated ministers. When we reflect that ours is a new and fertile country, and when, to our natural increase, we add the multitudes who are continually emigrating here, we may reasonably calculate upon the same augmentation of our inhabitants for at least a century to come. Our country will then contain two hundred and twenty-four millions, or seventy to one mile a population about as dense as the average of all Europe, and of these two hundred and nine millions, will be destitute of religious teachers, should the ratio of supply continue to decrease in the same manner as it has done for the last seventy years; and that such will be indeed the case, unless very energetick measures are taken to prevent it, we have every reason to conclude, when we are assured that the existing causes which have produced this sad degeneracy, are becoming every year, more powerful and more extensive in their operations.*

And shall the community sleep on, unconscious of their danger? Shall we regard this affecting statement with cold indifference, or fold our hands in hopeless despondency? No! rather let us awake to vigorous action, and with unanimity and perseverance endeavour to remove this fast accumulating evil, and to prevent the rapid deterioration in morals and in civilization which will be its natural result. Were it impossible to provide a remedy we might well despair; but nothing more is requisite than a willingness to use the

* For a more particular statement of the destitute situation of our country and of these alarming prospects we refer you to the last report of the American Education Society.

means which God has placed within our power.—Could we be induced to make some trifling sacrifices, the evil of which we complain, would cease to have existence. Hundreds of young men may be found every year, who would rejoice to consecrate themselves to the gospel ministry, did not their indigence prevent the necessary preparation. If every person in the United States would only pay *one cent* a year to enable them to do it, the amount would be ninety thousand dollars annually. The liberal donations of the wealthy, the lesser contributions of a second class, and the no less acceptable offerings of the industrious mechanic, and the laborer, would fill our land, and even fill the world with the heralds of salvation.

Under a deep impression of the extreme urgency of the case, and with the hope of ultimately obtaining the assistance of benevolent individuals throughout the United States, the American Education Society was organized. We hailed its formation as an event highly auspicious, and we have watched its progress with delight. We admire its catholicism: for its members, influenced by no sectarian views, no local prejudices, extend their assistance to young men, of competent talents, in every part of our country; simply requiring of them a heart glowing with love to the Redeemer, and with benevolent affections toward their fellow creatures; assured, that where these are found, all minor differences are unimportant. Accordingly their beneficiaries have been received from eleven different states, and from five denominations; and are pursuing their studies in eleven colleges, besides several academies and private schools. They have at present under their patronage one hundred and sixty young men, many of whom are possessed of superior talents, and will probably, hereafter, become eminently useful. If the inhabitants of the United States would only contribute to their funds the one cent annually, which we have mentioned, instead of this number, they could be constantly educating nine hundred. How practicable and how easy would it be to fill their treasury to overflowing, and then through their instrumentality how soon would the earth be vocal with the praise of our God, and its millions, from the rising to the setting sun, bow to his gracious sceptre.

Three years have now elapsed since the commencement of their operations, and although they have had abundant cause to be thankful for the success which has hitherto attended them, yet they have also struggled with many embarrassments. When their last report was given to the publick, of the current fund, not *one cent* remained in the treasury, and yet at least two thousand dollars were required to meet the expences of the ensuing quarter, while many young men were also anxiously waiting to be received on the list of beneficiaries.

It was from the knowledge of these circumstances and from the persuasion that the directors earnestly desired the assistance of female auxiliary associations, that we have been induced to form our branch society, and it is with the hope of exciting you to follow our example, that we have thus addressed you.

With great satisfaction, we have witnessed, in this place, within a few weeks subsequent to the formation of our society, a similar association of gentlemen. Trusting that you may be induced to exert your influence with your husbands, brothers, and other connexions in order to persuade them to follow so excellent an example, we mention it to you; and we flatter ourselves that through your instrumentality, they may be led to participate in such glorious exertions.

We plead the cause of six hundred millions of our race to whom the advent of a Saviour never was proclaimed; and of millions too in our own land; (yes of *millions*) deprived of gospel ordinances; multitudes of whom are most affectingly intreating us to send among them the messengers of God.

Shall we refuse to grant them our assistance, and yet profess ourselves the followers of Him who has commanded that his gospel should be preached to every creature? Let us revolt at inconsistency so glaring; and determine to pursue, with an undeviating step, the path of duty. It is however not simply a *duty*, but it is also an *honour* and a *privilege* to be instrumental in extending the Redeemer's kingdom. We extol with rapture the exertions of a Howard, and well we may, and dear should be his name to every friend of human nature; but these exertions were principally confined to the amelioration of merely *temporal misery*; we urge *you* to the prevention of that which is *eternal*. *He* sought the *present comfort* of his fellow creatures; we would have *you* seek their *future blessedness*. So far as infinite duration exceeds the narrow bounds of time, and endless, unalloyed felicity the transient and imperfect happiness of human life, so far do exertions such as we would have *you* make exceed, in their results, the efforts of a Howard. But a mind of mightier powers than those which we possess is requisite to estimate the difference, and it would seem that even an archangel's intellect could scarcely grasp so vast a subject. If we shrink not from the path of duty, through our instrumentality the Sun of Righteousness will burst, with full effulgence on many a benighted region, and the thick darkness in which for so many centuries they have been enveloped, will vanish at the brightness of his shining. Then will the wilderness and the solitary places re-echo with the songs of praise and thankfulness, and beautiful on the mountains will be the feet of those who publish glad tidings, who proclaim to listening multitudes the reign of the Redeemer.

How sweet the anticipation! What bosom does *not* swell with transport at the thought, and who would sit supine and listless in a day so big with interest, at a period which demands our *utmost efforts*, and when we are assured no efforts to advance the cause of Zion shall be fruitless? True there are powerful obstacles to impede our progress; but Omnipotence is on our side, and we must prove victorious.

Boston, Feb. 1, 1819.

N. B. Should any association of females be formed in consequence of this address, their correspondence with the Boston Society is requested.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extract from a letter from the Rev. Messrs. Meigs and Poor to the Rev. Dr. Worcester, as corresponding secretary.

(Continued from page 329, Vol. 4.)

You will learn from the extracts from our journals, which we occasionally send you, the details of our missionary concerns, which supersedes the necessity of being very particular in this letter.

Our schools, for reasons which we have before mentioned, are not so numerous as we hoped they would be before this time. But still, we are making advances in this good work. The school at Tillipally is in a flourishing state, and consists of forty boys. Twelve of these brother Poor has taken from their parents, and they are supported at the expense of the mission. They are making very good progress, both in Tamul and English. The school at Panditeripo, between three and four miles west of Tillipally, established and superintended by Mr. Poor, consists of thirty-six boys. The school at Batticotta consists at present of forty boys; since we wrote last, it has been for a time much less than that. Many boys will attend the school for one, two, or three months, and then be taken away by their parents for various reasons, but principally, because they need them to labour. This is indeed a trial; but one which we must expect to meet often, till these people have learned the value of an education.

About the middle of April, brother Meigs opened a school in another part of Batticotta, where he goes to preach every Sabbath afternoon, which already consists of thirty fine boys, and is almost every day increasing. He has now also opened a school in Changané, the next parish north of Batticotta. This school has been opened a fortnight, and consists of upwards of thirty boys. The whole number of boys in the schools superintended by brother Meigs is one hundred; those of brother Poor seventy-six; in all one hundred and seventy-six boys.

You will probably have learned from the journal of brother Poor, and also from private letters, before this reaches you, that our sick brethren have taken a passage from Columbo to the Cape of Good Hope. You will also learn from our former letter and journals, that they were prevented from taking a passage to Bombay, by the sickness of brother Warren.

As sending our brethren to the Cape was a measure necessarily attended with considerable expense, we deem it proper to state to you definitely the reasons of our conduct; and in doing this, it will be necessary to give you a concise history of the business. The last attack which brother Warren experienced of bleeding from his lungs, was so severe, that we greatly feared he would never be able to be removed from Columbo. We had strong de-

sires that, if possible, he might be removed to this place, and spend his last days with his missionary brethren and sisters. But for a long time it appeared to those about him, that on account of the extreme weakness and irritability of his lungs, it would be highly imprudent to attempt to remove him.

In the beginning of March, brother Richards, who had been at Columbo for some time, found an opportunity of engaging a passage in a small vessel that was going the circuit of the island, and in this he first came to Jaffna, where he arrived on the 16th of the same month. While brother Richards remained here, a letter arrived from Columbo, enclosing a certificate from the two principal physicians at that place who attended brother Warren, very strongly recommending that he should take a passage to the Cape of Good Hope, and, on account of the need he would have of a physician, and the great benefit which brother Richard would probably experience from the voyage, it was thought best that he should accompany brother Warren. We should here insert the certificate; but from some accident it has been either mislaid or lost. We have, however, given the substance of it above.

When the subject came before us at our meeting, we had many doubts as to the propriety of the measure. The principal objections against it were the following. The little probability, in our minds, that brother Warren would ever regain his health, or ever live to return; the expense that it would be to the mission; and the desirableness that he should, if possible, return to Jaffna. We were aware, however, that we could by no means judge so correctly at this distance, respecting the prospect of benefitting his health, as his physicians could who were with him, one of whom had spent ten years at the Cape. We were unwilling, therefore, to take upon ourselves the responsibility of saying at once, that they should not go. We wished, if possible, to obtain more light on the subject, and to follow the indications of divine Providence. We had strong hopes, that, before the time arrived, in which they would find an opportunity of going, such circumstances would occur as might render the path of duty plain. After much deliberation and prayer, we came to the following conclusion: That it was expedient for brother Richards to return immediately to Columbo, and not to prosecute his voyage round the island. It, after his arrival at that place; all things appeared favourable for their going, they had our permission to go. We also concluded that brother Richards must be the judge, whether all things were favourable or not, after knowing our opinion and feeling on the subject. We had, however, but very faint expectations that our brethren would go. We thought it hardly probable that any good opportunity would be presented; as vessels would not come to Columbo after the middle of May. We feared that brother Warren's health would be such, as to render it inadmissible to attempt to remove him to the vessel. We did not know that our funds would be sufficient to meet the expense, without very much curtailing our missionary operations here. All these difficulties were in the providence of God to be removed, before they could go, as it will appear in the sequel that they were.

Soon after brother Richards' arrival at Columbo, the weather there became suddenly cooler, and brother Warren's health was evidently considerably benefitted by the change. The physicians had before given their opinion that he ought to be removed to a cooler climate, that he might recover strength. They now urged this as an additional reason why he should go to the Cape, in preference to any part of India.

The venerable the archdeacon Twisleton was so kind, as to offer to write to the governor, then in Candy, to request that a free passage be granted to our brethren on board of one of the government transports, which was expected shortly from the coast, and would then sail immediately to the Cape. This request was very generously complied with by his excellency, governor Brownrigg. Our brethren were however to find their own provisions for the voyage. We are informed that brother Richards spent much time with brother Warren in conversation on the subject, and particularly with his physicians. He found brother Warren very desirous to go. He entertained a strong persuasion that a voyage to the Cape and back again, would be the means under God, of restoring him to a comfortable degree of health; and he had a strong desire to live, that he might do something for the heathen. His physicians also concurred in the same opinion respecting the probable benefit to be experienced by the voyage. In conversation with brother R. they stated distinctly, that, in their opinion, there was a great degree of probability, that the voyage would be the means of so far restoring brother W. to health, that he might be useful in the mission for some years; although they did not think he would ever again be able to preach. After this opinion was given, brother R. said he felt it to be his duty to advise brother W. to go. All the circumstances appeared to him favorable. The opportunity presented was a very good one. The expense would not be very great; and brother W.'s health was so much better, that it was thought proper to attempt to remove him to the vessel.

On the return of the two transports, they were offered their choice of the one in which they would sail. After brother Richards and brother Chater had been on board of both, they chose the *Regalia*. Every thing on board was found convenient for their voyage. The captain was a very agreeable and obliging man, and the ship in which they were to sail was almost empty. As the rules of the ship would not permit them to furnish their own provisions, the captain agreed to furnish them with every thing necessary for £35 each, which was considered at Columbo to be very reasonable.

On Saturday, April 25th, they attempted to remove brother Warren to the ship, and succeeded beyond their expectations. When he arrived at the wharf, however, he had symptoms of bleeding at the lungs; but soon after he was put on board these symptoms subsided; and before brother Chater left them in the evening, brother W. was quite comfortable. At eight o'clock next morning the transports set sail with a fair wind, and proceeded on their voyage.

We regret exceedingly the necessity which has occasioned the departure of our two brethren; and the circumstance that they were both physicians adds not a little to our loss. That they should both be removed from us by sickness, we consider in our situation a peculiar trial. We are placed here in the midst of the heathen; removed from any European settlement, and have no physician at hand in case of sickness in our families. Still, the Lord has thus far remarkably preserved us, and we will not distrust his faithfulness for time to come. We hope that our destitute situation will be taken into consideration by the board; and that they will take such measures for our relief, as shall appear to them proper, and may be in their power.

We conclude this letter by renewedly requesting an interest in your prayers, and in the prayers of every member of the board, and of all who wish for our prosperity, and for the welfare of the heathen around us. Although we have severe trials; yet we have much to encourage us to proceed with alacrity in our work.

With sentiments of affection and esteem we subscribe ourselves your unworthy fellow-laborers in the vineyard of our Lord.

BENJ. C. MEIGS.

D. POOR.

MISCELLANEOUS.

FROM THE CHILLICOTHE RECORDER.

Some time since we published an account of a revival of religion in a church of one of the christian denominations in this town.—That revival, we understand, has since made considerable progress: numbers have joined the church, and publicly professed to be the disciples of the meek and lowly Jesus. We entertained the hope, that the other churches in this place would be favoured with an effusion of the spirit of grace—that christians would be revived and quickened, and sinners convinced and converted: and to the praise of God, we would acknowledge that the individual members, at least of one of those churches, have been for a few weeks past unusually engaged in religion, concerned for the prosperity of Zion, and disposed to cry to God for an abundant out-pouring of his spirit upon themselves and others. But the number of these, we fear, is comparatively very small. Many professors of religion appear to be in a state of deadness and lukewarmness, immersed in worldly cares and pursuits, destitute of the power and comforts of religion, unaffected with a sense of their distance from God, and indifferent about his gracious presence and the communications of his holy spirit. Some appear to be enemies to the life of religion, and are disposed to brand it with the odious name of enthusiasm or fanaticism. Some hold the irrational, unscriptural, and destructive sentiment, that adult persons may be born of God without a consciousness or perception of any remarkable change in the current of their thoughts, affections and desires. Many are able

to converse on the externals of religion, and inveigh against the real or supposed errors, irregularities, and inconsistencies of christians of their own or other denominations; but are utterly incapable of conversation on experimental religion, the dealings of God towards their own souls—their spiritual joys and sorrows, conflicts and victories.—The minds of many persons have been lately called to the serious consideration of eternal things. Some have felt the arrows of the Almighty drinking up their spirits, and had recourse to various carnal and diabolical expedients to stifle their convictions and silence the upbraidings of their guilty consciences. Balls, dancing assemblies, sometimes accompanied with intoxication and quarrelling have been multiplied, and the pleasures of sin pursued with avidity; while the thoughts of God and eternity have been banished. The midnight revellers have indeed generally been such as make no pretensions to religion; but some of them profess an attachment to particular churches, and occasionally have joined in the publick prayers and praises of the sanctuary, though no other part of their conduct has in the slightest degree savoured of religion. And strange to tell! among them have been found some of the children of the church, it is believed with the approbation of their parents, who are solemnly bound by baptismal vows and sacramental obligations, as well as by the divine law, to bring up their children in the nurture and admonition of the Lord. Let such parents repent and reform, or abandon a profession which they cannot consistently maintain while acting under the governing influence of love to the world and its vanities. To most of the inhabitants of this place the light of the gospel shines in vain. On many the word seems to make no impression; and where it has some effect, it is frequently choaked with the cares of this world, the deceitfulness of riches, and the lusts of other things, particularly the love of pleasure and vain amusement.

Some professors of religion have been praying for a revival; and there is certainly great encouragement to persevere in humble supplication for this most desirable blessing; for the power and grace of God are sufficient to effect a great and glorious change. But christians should beware of quenching the spirit. This may be done in various ways; among which may be mentioned the neglect or careless performance of religious duties, trifling conversation, and conformity to the world.—Though many professors here evince by their conduct that they believe the multiplication of tea-parties is not only innocent, but highly commendable; yet when their evident design and the manner in which they are conducted are seriously considered, we know not on what christian principle they can be defended, or how they tend to promote the spiritual advantage of the persons concerned. The object of these parties is not the glory of God and the good of souls, but the selfish gratification of the host and hostess, and of the guests which they entertain. These consist of christians and wordly characters. The latter are enemies to God, and have no relish for religious conversation; yet they must be gratified, and, to suit their taste, the conversation of the evening turns

almost exclusively upon the things of the world. Here christians eat and drink and enjoy fellowship with not only decent worldly characters, but sometimes with drunkards, profane swearers, gamblers, &c. while no attempt is made to reclaim them from the errors of their ways.—Thus it seems, that righteousness may have fellowship with unrighteousness—light have communion with darkness—and a believer have part with an infidel. To this we may add, that at those parties christians hold communion with loose, disorderly professors, and encourage them in that conduct which brings a reproach on the christian name, and hardens the wicked in their rebellions against God. By this communion they disobey a known and express command of heaven: “Now I have written unto you not to keep company, if any man that is called a *brother* be a fornicator or covetuous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one *no not to eat*.”—And yet such is the state of religion here, that this forbidden communion with disorderly brethren gives no offence to church members; nor do the vices of those brethren; but if christians of different denominations hold fellowship with each other in the ordinances of God’s own appointment, they are immediately denounced by their brethren as persons who are guilty of an egregious and almost unpardonable crime!!—It ought also to be observed, that the monies spent in providing for the entertainment of parties in this place in one year would probably be sufficient to supply a thousand destitute families with the Bible, and the time that is wasted in attending them be sufficient to search out those families and furnish them with the invaluable treasure.

We have no objection to christians meeting together on proper occasions, to employ an hour or two in religious and profitable conversation, and partake together of the bounties of divine Providence with temperance, gratitude, and cheerfulness, and without wordly profusion, and ceremony. But let them ever be distinguished from them that know not God; and whether they converse, or eat, or drink, or whatsoever they do, let them do all to the glory of God.

SELECT SENTENCES.

1. The promises of God, like a well drawn picture, look on all that look on them with an eye of faith. They are like the beams of the sun, which shine as freely in at the windows of a poor man’s cottage, as the rich man’s palace.

2. Many persons shift their sins, as men do their clothes; they put off one and put on another; this is but waiting on the devil in a new livery.

3. When a christian thinks he can go alone, he is nearest falling.

4. The blood of Christ which satisfied the justice of God, may well satisfy the conscience of a sensible transgressor.

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